

first. in which were candelsticks.
 & boord & setting: for of loones
 which is seid hooly: & pe veil: pe
 secunde tabernacle. yis seid sanc-
 ta stoz: yis hooly of hooly pigis
 haunge a goldi censer: & pe arke
 of pe testamēt. Fewerid aboute
 on ech syde wy gold: in which
 was a pott of gold. haunge mā-
 na: & pe zerd of aron y florid
 de: & pe tablis of pe testamēt on
 which pigis were cherubyns
 of glorie ouer shadowyge pe
 ciatorie: of which pigis it is not
 now to sepe by alle: but whane
 pes were maid yus to gidre: pre-
 tis entride enemore i pe former
 tabernacle. doynge pe offices of
 sacrifices: but i pe secunde taber-
 nacle pe bishop entride oonys
 in pe zeet not wy oute blood.
 which he offride for his ignoran-
 ce & pe peples: for pe hooly gost
 signyfyede pis pig y not yit pe
 wepe of seyntis was openyd. whi-
 le pe former tabernacle hadde
 stat: which parable is of pis p-
 sent tyme: bi which also ystis
 & sacrifices ben offrid: which
 mouen not make a man seruyge
 parfyt by consience: conly i me-
 tis & drynkis & drynk waulthigis.
 & ryt wysnes of fleish. y were
 get to pe tyme of correction.
 But cit beynge a bishop of goo-
 dis to conyge: entride bi a large
 & pfitere tabernacle not maid
 by hond. y is to sepe not of pis ma-
 fig: ney bi blood of goot buckis
 oz of calues: but by his owne blo-
 od entride oonys into hooly pigis
 y were fouden bi an enlastige re-
 depcion: for if pe blood of goot bu-

ckis & of bohs. & pe aulthe of a cons-
 calf spreind. hale wy vndene
 me to pe denstig of fleish: hons
 moche more pe blood of cit. which
 bi pe hooly gost offride bi self: ven-
 we myd to god. shal dense oure
 consience fro deade werks to ser-
 ne god y lyuep: and y fore he is
 a mediator of pe newe testamēt.
 y bi depe falligge bryue into re-
 depcion of vo trespalligis y were
 vndir pe former testamēt: yei
 pat ben clepid. take pe biheest
 of everlastig eritage: for wher
 a testamēt is: it is nede. y depe
 of pe testamēt maker come by
 tlyue: for a testamēt is confer-
 med in deade me: ellis it is not
 wozy. while he lyuep. y made
 pe testamēt. wherfore ney pe
 finte testamēt was halewid
 onte blood: for wher ech maide
 met of pe lawe was rad of mo-
 ples to al pe peple: he took pe blo-
 od of calues: & of buckis of geet.
 wy watir & reed wolle & flape
 & bishpeynde bove yilke bock & al
 pe peple & seide: pis is pe blood of
 pe testamēt: y god comānde
 to you: also he spreind wy blood
 pe tabernacle & alle pe vessels of
 pe seruyce in lyk man: & al mest
 alle pigis ben denstid in blood bi
 pe lawe: & wyoute shedig of
 blood. remission of synes is not
 maid y fore it is nede pat pe
 pleris of heuely pigis. wy ber-
 tre sacrifices van yele: for whi
 entride not into hooly pigis ma-
 ad bi hondis. y ben saupleris
 of verris pigis: but into he-
 uene it self y he appere now
 to pe cheet of god for us: ney

be denstid wy pes pigis: but y
 be heuently pigis.

y he offere hi self offe: as pe bish-
 hop entride into hooly pigis: bi
 alle zeeris in ahen blood: ellis
 it bihofe hym to enstire offe: fro
 pe bigynnyng of pe woold: but
 now oonys. in pe endyng of
 wooldis. to destruccyon of sy-
 ne. bi his sacrifice he apperde
 & as it is ordeyned to men oonys
 to dye: but afur pis is pe dom:
 so cit was offrid oonys. to a noi-
 de pe synes of many me: pe lecti-
 de tyme he shal apper wyoute
 syne: to me y abiden hi to heche.
How pe lawe haunge
 a shadowe of good pigis y be to
 come: not pe ilke ymage of pigis.
 may neu make me neyge pfit: bi pe ilke
 same sacrifices. which pei offere
 wyoute ceellis by alle zeeris: el-
 lis pei shulde hane ceellid to be
 offrid: for as moche as pe wor-
 shyperis denstid oonys. hadde not
 serpermore consience of syne:
 but in hem mynde of synes is
 maid by alle zeeris: for it is ym-
 possible: y synes be don alyep
 by blood of bohs & of buckis of ge-
 et: y fore he entrige into pe woold:
 seip: pou woldst not sacrifice &
 offryng: but pou hast shypna
 body to me: brent sacrifices also
 for syne: pleide not to pee: pane
 y seide: lo y come: in pe bigynnyng
 of pe bock it is writi of me: y
 y do y wille god: he seiyge bifoze
 y pou woldst not sacrifices &
 offryngs & brent sacrifices for sy-
 ne. ne pe pigis ben pleisat to pee
 which ben offrid bi pe lawe: pa-
 ne y seide: lo y come: y do y
 wille god: he doy alyep pe finte.
 y he make thidefast: pe secunde

in which wille we ben halewid:
 bi pe offryng of pe body of cit ihi
 conyge: & ech preeit is redy: myn-
 stryng ech day: & ofe tymes of
 fryng pe same sacrifices: whi-
 che mouen neie do alyep synes:
 but pis mā offryge o sacrifice
 for synes: for enmore: sittip in
 pe ryzthalf of god pe fadir: fro
 penys fory abidyge: til his ene-
 myes be putt a stool of his feet:
 for by oon offryng he made parfyt
 for ene halewid me: & pe hooly
 gost witnessip to us: for afur y
 he seide: pis is pe testamēt. whi-
 ch y dā nelle shal to hem afur
 po dayes. pe lord seip: i zynge
 my lams in pe hertis of hem: &
 in pe soulis of hem: shal no mo-
 ze penke on pe synes & warkid-
 ness of hem: & wher remys-
 sion of pes is: now is y noon
 offryng for syne: y fore bryfen
 haunge trist into pe entrig of
 hooly pigis in pe blood of crist.
 which halewid to us a newe
 wepe & lymge bi pe hlyg pat
 is to sepe his fleish: & we haun-
 ge pe greet preeit on pe hons
 of god: neze we wy verris her-
 te in pe pleinte of fery: and be-
 din: hertis spreind fro an yuel
 consience. & our bodies waulthi
 wy clene watir: & holde we pe
 cofusion of our hope bowyge to
 no hyde: for he is trewe: y hap ma-
 ad pe biheest: & biholde we to gi-
 die in pe stryg of charite & of
 goode werks: not for labyngge
 our gaderig to gidre: as it is of
 custom to su me: But conforti-
 ge: & bi so moche pe more: bi hons
 moche ze seen pe day nezyngge